ISSN-0971-927x

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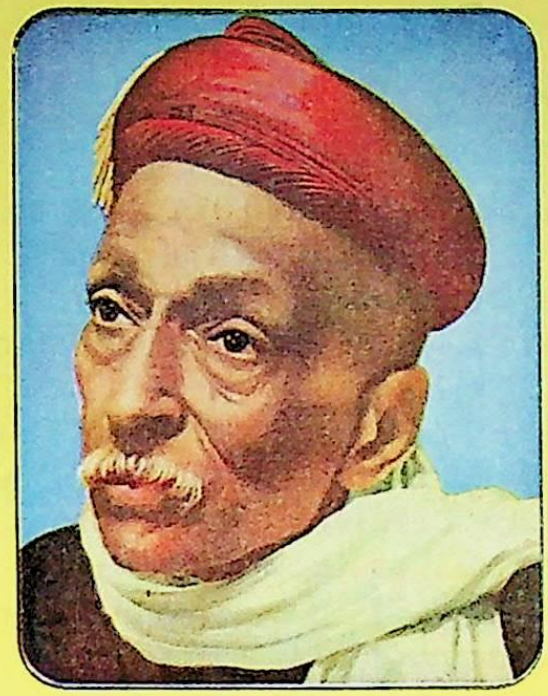
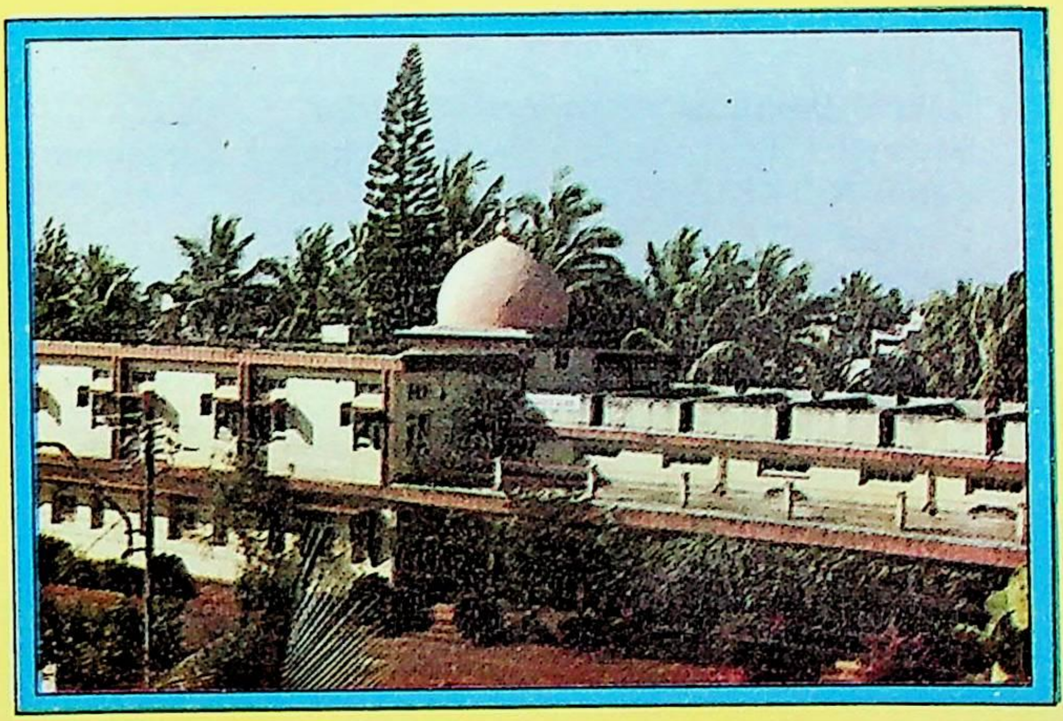


PATHWAY TO GOD

A QUARTERLY JOURNAL OF SPIRITUAL LIFE
DEVOTED TO RELIGION, PHILOSPHY. MYSTICISM & SCIENCE OF YOGA

Vol. XXXIII JAN-MARCH 1999 No. 2



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(A. C. P. R.)

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(ISSN-0971-927x)

PATHWAY TO GOD

A Quarterly Journal of Spiritual Life, Devoted to Religion, Philosophy, Mysticism & Science of Yoga.

Vol. XXXIII No. 2 PRICE : Rs. 10.00
January-March 1999

ONE GOD
ONE WORLD
ONE HUMANITY

Editor ☎ : (0831) 465701
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Publishers : ☎ : (0831) 467231
Fax : 91-831-451584
Academy of Comparative Philosophy & Religion
Hindwadi,
Belgaum - 590 011.

◆

Printers : ☎ : (0831) 421029
Swastik Printing Press
Huns Talkies Road,
Belgaum - 590 002.

Articles on related topics, solicited. They should be typed on one side of paper with Double spacing. Views expresed in this Magazine are entirely of the concerned authors.

ANNUAL SUBSCRIPTION

India (Bharat)	Rs.	35-00
Foreign (By Airmail)	US$	4-50

LIFE SUBSCRIPTION ON 10 YEARS BASIS

India (Bharat)	Rs.	350-00
Foreign (by Airmail)	US$	45-00

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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life, Devoted to Religion,
Philosophy, Mysticism & Science of Yoga.) ISSN-0971-927x
Vol. XXXIII, No. 2, January-March 1999

Editor :
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Prayer to Rudra-Shiva

१) असौ योऽवसर्पति नीलग्रीवो विलोहितः ।
उतैनं गोपा अदृशन्नदृशन्नुदहार्यः ।
उतैनं विश्वा भूतानि सदृष्टो मृडयाति नः ॥१३॥

The Lord with blue neck appears in a special red colour when He goes down with the motion of a snake. He was seen by the cowherds tending their cows; by women picking water in their pitchers on the stream; in fact, by all the living world, which enjoyed the Bliss, bestowed by him on all those who see him.

२) नमस्ते अस्त्वायुधायानातताय धृष्णवे ।
उम्याम्यामुत ते नमो बाहुम्यां तव धन्वने ॥१४॥

Oh Lord, I salute your bow in its peaceful condition without the arrow as well as (in its horrifying state) with the arrow ready to strike. I thus salute your bow as well as the (powerful) arms (which hold it)

३) परि ते धन्वनो हेतिरस्मान्वृणक्तु विश्वतः ।
अथो य इषुधिस्तवारे अस्मन्निधेहितम् ॥१५॥

Oh Lord, let your bow protect us from all sides. (at the same time) let your sheaf of arrows be away from us (such that it does not scare us).

□□

The Triune God-Guru-Devotee

A Kannada Song Composed by
Nimbargi Maharaj
(in Devanagari Script)

अंदिल्ल स्वामि इंदिल्ल ॥ प. ॥ एंदिगादरू निम्मनगलि ना इल्ल ॥ अ. प. ॥ निर्बैल नीनु । निर्विकारनु नानु ॥ सगुणरूप नीनु । शरणु माडुवे नानु ॥१॥ पंचवदन नीनु । पाद नंबिदे नानु ॥ जगभरित नीनु । जगद ओळगे नानु ॥२॥ प्रणवस्वरूप नीनु । पठिसि नोडुवे नानु । गुरुलिंगजंगम नीने । नानू नीने ॥३॥

Translation

Neither then, nor now, nor henceforth
Can I ever be, O Lord, parting Thee ?

Spaceless art Thou, dispassionate I am;
I surrender to Thee O Lord,
For conjured art Thou in form - sublime.

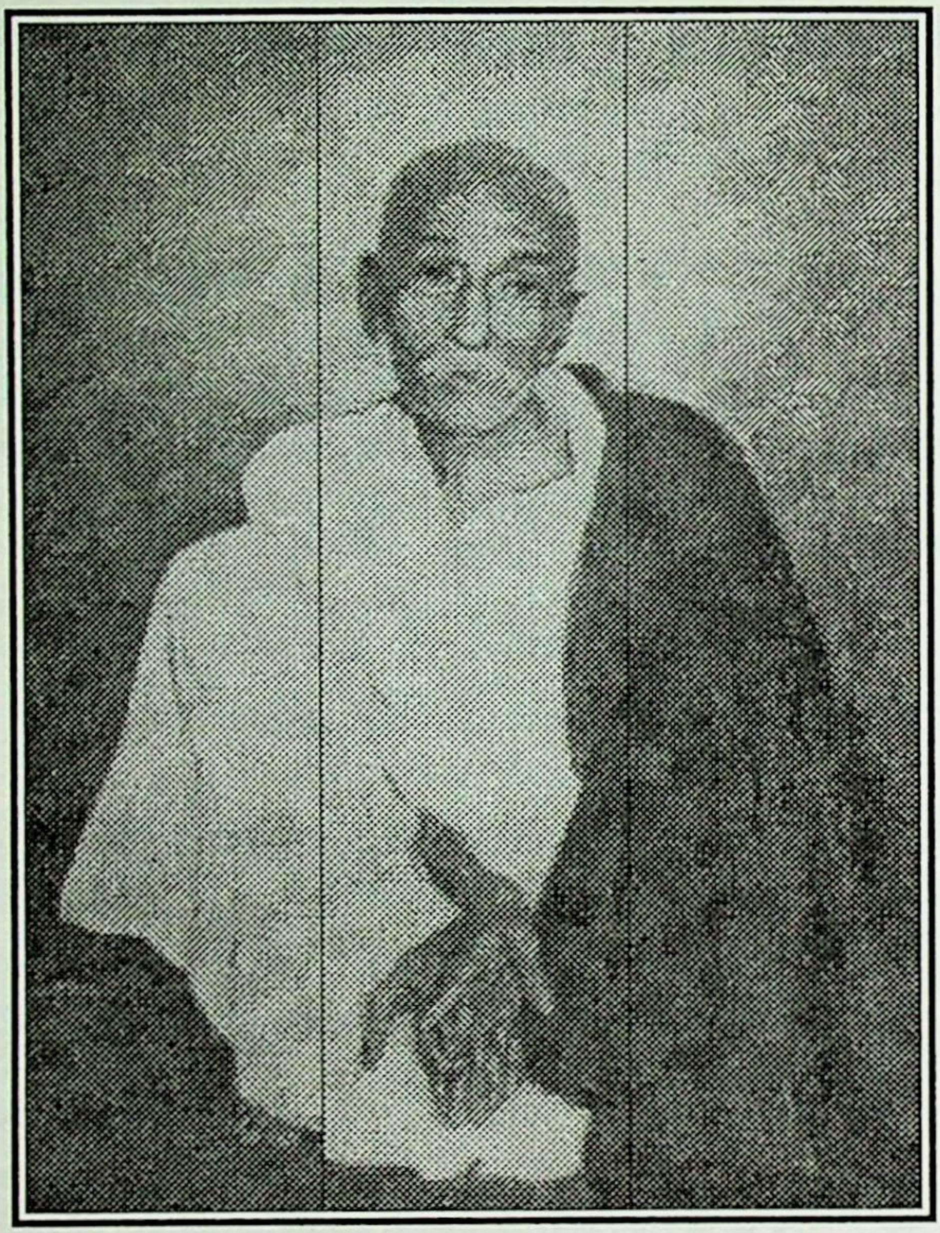
Five-faced art Thou, fall I at Thy feet;
Thou fill the cosmos O Lord,
I am verily within Thee.

Pranava-manifest art Thou, I chant Thy name;
Thus, O Gurulinga Jangama art Thou,
My very Self its Thou.

Translated by :
– Prof. Yashwanth Achar,
H. No. 45, Hirabaugh, Udupi - 576 103.

□□

SHRI GURUDEV DR. R. D. RANADE



Birth :
Jamkhandi
3-7-1886

Nirvana :
Nimbal
6-6-1957

Thus Spake Gurudev.....

"Vanity of Vanities, all is vanity ! Greatness does not exist but in name ! Everything plays its part in time, and is soon lost in the womb of annihilation ! I must thank thee; O poor fire-fly ! that thou hast reminded me, of mankind. For what is man but 'igneous worm' like thyself ? We are 'igneous' because we have the light within as thou seemest to have the light without. We have the divine spark within us, as thou hast the pospheric spark without. Our light, however, is permanent; thy light is transitory. We both agree in being worms; for what are both of us but the tiniest parts of the boundless creation ?"

- Philosophy and other Essays P.135

□□

"A man who starts on his journey must not expect to reach the end at once; there is bound to be a time interval, between invitation and realisation. A Sadhaka who gets himself initiated by a teacher, must work and wait for attaining realisation and there after liberation. It will require a good deal of time before he conquers his mind and intellect, devotes himself entirely to God, makes possible some definite attainment in that line and ultimately achieves divine realisation should not be spoken in the same breath. Perfection is only gradual... A gardner might sprinkle water upon trees and the plants, but it is only after the spring sets in, that the trees and the plants bear fruit."

- The Bhagwadgita as a Philosophy of
God Realisation P.72

□□

EDITORIAL

Attitudes, Values & Principle of Relative Worth

Man's life is like an unending stream that flows continuously. Whether a man can give any direction to this flow or is just an on looker participant that flows along the stream, bound by some sort of destiny is a question that rises in one's mind. Man's life is a string of incidents connected together on the canvas of time & space, stretched from birth to death. Saints have said, in their own way, that living one's life is like weaving a cloth with straight & cross threads into a pattern, decided, knowingly or unknowingly, by our own deeds. At the end of life, that cloth should appear neat & pleasing such that one can offer it to God. Such was the aspiration of the saint.

A man is born with certain circumstances & as he grows, his life starts taking shape. He does his schooling, becomes an adult and plunges into the activity of earning his livelihood in some profession, business or some other way, while bringing up a family for him to look after. All the while he has engaged himself in various activities, comes across various types of people & passing through a variety of incidents, which may or may not be to his liking.

All these things create a large number of impressions on his mind, which churns out different opinions & attitudes for him about the world around him. This is the process that goes on continuously in one's mind such that it provides him guidance for the future. This process that goes on inside a man for forming his opinions & attitudes is coloured by emotions, sentiments or some uncertain biases & prejudices, the extent depending on how far a man's mind is preconditioned some way or other or whether it is perfectly free to form an unbiased conclusive attitude. The importance of unbiased attitudes cannot be underestimated, because, ultimately they build up the values a man follows in his life. Is a perfectly free condition of mind possible ? For a common man, the answer is No. Because his mind is, as if in a whirl-wind to some extent or other, of emotions and sentiments due to his interactions in worldly life.

In to-day's India, for a common man, to develop a free unconditioned mind is highly difficult. There are a number psychological biases like the religion-bias, caste-bias, sense of superiority bias, no sense of brotherhood among all men, no dignity of labour & what not. Many people live in the past with the pride that they belong to a great religion, or a country of past glory or a great illustrious family. All such things are obstacles to develop a free unconditioned mind and unless men think with a free unconditioned mind, the society & country will not prosper. Probably, that's why the sages never lived in the society but aloof in jungles, to be able to think with a free unconditioned mind & guide the society. Similarly, saints advised the path of renunciation for those who want to take to spirituality, for which a free mind is very much essential.

A man's formative years start in student life. In the Gurukul system, the major part of the formation of the mind as far as attitudes & values are concerned, used to take shape between the age of 8 years to 15 or 20 years, under the guidance of the Guru, who used to be invariably a sage. In modern life such an influence is not possible & it is encumbent on the individual to mould his own life with proper attitudes & values by observance, self-study & discriminative intelligence. To develop a free unconditioned mind, one way is to stand aloof and reduce participation in the world to the extent possible & follow your own way of life. Such a thing is possible for a man who is fired by some ambition as a mission of his life, like a research scholar engrossed in his own study, a social worker, who works *without attachement or any gain in return or a spiritual aspirant.*

Another way is to know the biases & discard them one by one, though gradually but determinedly, by formation of right attitudes using the principle of relative worth & come to the right values to be adopted in one's behaviour. Through these small steps, one has to rise to the level, when discriminative intelligence takes over charge of one's behaviour and shape's one life.

Whether one's goal is spiritual or any material ambition, a free unconditioned mind is essential to achieve it.

As Swami Vivekanand says, this world is a machine with wheels within wheels. If you put your hand in it, it will get broken. One way is to stand aloof and don't tinker with it. Another way is to participate in this world with full dedication but with a feeling of detachment. Then you can come out unscathed.

If one aspires to achieve something in this life time, the first essential is a free and unconditioned mind.

□□

Brahma-bindu Upaniṣad

There are many works that bear the name[1] Upaniṣad. Among them some like Īśa, Kena, Kaṭha etc. are considered to be ancient or earlier ones, while others are considered to be relatively later or modern. It seems that some of these later Upaniṣads emphasise one or two doctrines found in the early Upaniṣads. Among such Upanisads is the Brahma[2]-bindu = (BB) Upaniṣad (= Up). The subject-matter of BB Up tries to stress the doctrine that the individual soul is identical with Brahman the Highest Reality.

Contents of BB Up

The supreme reality Brahman is sometimes referred to by BB Up as Ātman or Paramātman. Brahman is partless, stainless, beginningless, unknowable and without thoughts. It pervades everything. The individual soul who is found in the midst of limiting adjuncts like the body, mind, etc. is the same as Brahman. In order to know this identity of individual soul with Brahman, a man has to first study texts like Vedas that give verbal knowledge of Brahman. Then in order to realise this identity, one has to recite/study Oṅkāra, and then to practise constant contemplation (nididhyāsa). By constant contemplation there is loss of the mind whose nature is to go on thinking. Further this mind in the empirical life is always engrossed in the sensual objects like sound, touch, etc. When there is the absence of mind which is technically called the state of Unmanī, there is manifestation of Brahman, and experience of the identity of individual soul with Brahman. This is however from the empirical point of view. From transcendental point of view, this world is mere illusion; creation and destruction of the world, bondage and salvation of individual soul, etc. are not the real things.

Nature of BB Up

BB Up is completely in verse[3]. It contains 22 stanzas all of which except stanza No.20 are in Anustubh metre. Stanza No.20 is in Arya metre.

To explain some points in the subject-matter, some illustrations are used where necessary. Further, in the treatment of the subject, two literary ornaments namely simile and Apparent Contradiction are employed.

In certain verses, some words are to be understood or supplied, in order to understand the meaning. Hence it is likely that there may occur difference in the interpretation. Moreover, some verses contain certain words whose meaning is uncertain. In such cases there is also possible difference in the[4] interpretation.

Meaning of the title BB

This Up is named Brahma-bindu. Sanskrit dictionaries (by Monier Williams, Prof. V. S. Apte and J. V. Oak) give the following meaning of the word Brahmabindu : "particles of saliva that go out from the mouth of a person who is reciting or uttering vedic texts." This meaning, it is quite clear, is not suitable in the context of the Up. The proper meaning of the word can be given in the following two ways :- (I) Among the various meanings of the word bindu, there is the meaning 'śūnya'. Now, some of the[5] later Ups say that śūnya is Brahma. In this sense of the word bindu, the title BB will mean :- "That Up which deals with Brahman that is śūnya." Here the word śūnya does not mean void, as Mādhyamika Bauddhas[6] understand it; but it indicates absence of all qualities, etc. (2) The usual meaning of the word bindu is a point. Sages[6-A] and saints who have realised Brahman say that Brahman is point or pointlike. In this sense, the title will mean : "The Up treating of point-like Brahman."

After these preliminary remarks, we can now turn to the text of BB Up, its translation and explanation.

Text, translation and Explanation of BB Up

(1)

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।
अशुद्धं काम-संकल्पं शुद्धं काम-विवर्जितम् ॥१॥

Mind is said to be two fold - (one) pure and (the other) impure. The mind which is full of (or engaged in) the thoughts about the desires (for sensual objects like sound, etc.) is impure, while the mind which is devoid of desires (for sensual objects) is pure (1).

Exp. :- In Indian philosophy the mind is considered to be the inner sense-organ as opposed to the external senses like eyes, ears, etc. It is very important in human life. Without the assistance of mind, the sense-organs of knowledge and action cannot function properly. Further, mind is useful in a man's worldly life as well as spiritual life. To constantly entertain various thoughts is the nature or essence of mind. Due to constant change of thoughts, mind becomes fickle or unsteady. When there are thoughts about sensual objects like sound, touch, form, taste and smell which are the external objects of enjoyment, the mind becomes attached to those objects. It becomes affected by passions like attachment, wrath, envy, etc. Mind which is crowded with desires and passions is considered to be impure. If, on the other hand, due to reasons like past religious merit, the present good conduct, the performance of good and holy actions and practice of restraint, the cravings for sensual objects and passions are removed from the mind, then that mind is said to be pure. Such pure mind is useful in spiritual matters.

(2)

मन एव मनुष्याणां कारणं बंध-मोक्षयोः ।
बंधाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ॥२॥

Mind alone is (said to be) the cause of bondage and salvation of men. Mind that is attached to sensual objects leads to the bondage, while the mind divested of (desires for) sensual objects leads to release (2)

Expl. :- Bondage of men means men's cycle of births and rebirths springing from their actions. Deliverance from this cycle of births and rebirths is the salvation. Bondage and release are related to actions. Those actions which are performed with a sense of egoism and attachment to fruits of actions become binding. Such actions are inspired by the mind which is impure i.e. which is attached to sensual objects and their enjoyments. Hence the mind which is attached to worldly objects is said to be the cause of bondage. On the contrary, those actions which are performed without the sense of egoism and attachment to fruits of actions are not binding. Such actions are instigated by the mind which is pure i.e. which is not engrossed in passions and desires for worldly objects. Hence the mind which is shorn of desires for empirical objects and their enjoyments is said to be the cause of salvation.

(3)

यतो निर्विषयस्यास्य मनसो मुक्तिरिष्यते ।
तस्मान्निर्विषयं नित्यं मनः कार्यं मुमुक्षुणा ॥३॥

As it is held that the salvation is secured when the mind becomes devoid of (the desires for) sensual objects, (therefore) a spiritual aspirant should always make efforts to make the mind shorn of (desires for) worldly objects (3)

Expl. :- Freedom from the sorrows is the main aim of spiritual life of a man. Now, this is possible when the cycle of births and rebirths is completely and absolutely stopped. The stoppage of the cycle of births and rebirths (i.e. release) is the highest goal or sumum bonum of human life. Now a man who seeks such salvation is said to be a mumukṣu i.e. a spiritual aspirant desiring for liberation.

The mind that is devoid of desires for sensual objects leads to liberation (See Verse No.2). Hence it is but natural that a spiritual aspirant is expected to make efforts to keep the mind free from desires for worldly objects. Then only salvation is possible.

(4)

निरस्तविषयासंगं संनिरूद्‌धं मनोहृदि ।
यदा यात्युन्मनीभावं तदा तत् परमं पदम् ॥४॥

When the mind from which all attachments to sensual objects have been removed is properly restrained in the heart, and when the mind reaches the state of Unmanī, then that is the highest place or state (4).

Expl. :- When the mind ceases to have attachment to worldly objects, it becomes fully restrained. When all the thoughts, attachment, etc. in the mind are stopped, there is complete absence of fickleness/unsteadiness of the mind which factually means loss of the mind. This loss of the mind (manolaya) is technically called the state of Unmanī (a state where the mind is not working at all).

In this state of Unmanī, Brahman manifests itself. In this state the individual soul realises its identity with Brahman. There is nothing higher than this state where Brahman is realised. Hence this state of Unmanī is here said to be the Highest place or state.

(5)

तावदेव निरोद्धव्यं यावद् हृदि गतं क्षयम् ।
एतज्ज्ञानं च मोक्षंच अतोऽन्यो ग्रंथविस्तरः ॥५॥

The mind is to be restrained till it loses (its mindness) in the heart. This (loss of mind) is itself the knowledge (of Brahman) and liberation. Anything else (i.e. anything other than this mindlessness) is merely details in the books (5)

Expl. :- The mind is to be restrained, till it loses itself. The state of mindlessness is termed Unmanī. In this state of Unmanī, there is manifestation of Brahman or Ātman, and there is the cognition or realisation that the individual soul is nothing but Brahman. An individual's realisation that he is the same as Brahman is itself liberation; for one who realises Brahman becomes Brahman, and to become Brahman is the salvation.

There may be books that describe Brahman and its identity with individual soul. But that is a mere verbal statement. Mere verbal knowledge is not sufficient; it is mere elaboration. What is important is individual soul's actual realisation of Brahman.

References :

1) For the explanation of the word Upaniṣad, see : K. V. Apte, Kali-santaraṇa Upaniṣad, Santakṛpā, July 1982.

2) The Upaniṣads belong to one of the four Vedas. The BB Up is supposed to belong to Atharvaveda. Further, there is a close similarity between BB Up and Amṛtabindu Upaniṣad. For that similarity, see : K. V. Apte, Amṛtabindu Upaniṣad, Santakṛpā, December 1987 and January 1988.

3) The peace-incantation (śānti-mantra) of the BB Up is "Om sahanāvavatu" etc. For its explanation, see : K. V. Apte, Māvidviṣāvahai, Jivanavikāsa, March 1994.

4) While reading BB Up, one feels that the order of verses is not consistent. A consistent arrangement of stanzas can be suggested thus : (1) Nirvikalpa... (2) Tadeva niṣkalam... (3) Eka eva hi bhūtātma... (4) Eka evātmā mantavyo... (5) Ghaṭa-saṁvṛta... (6) Ghaṭavad vividhākāram... (7) Gavāmaneka... (8) Śabdamāyāvṛto... (9) Ghṛtamiva payasi... (10) Mano hi dvividham... (11) Mana eva manuṣyāṇām... (12) Yato nirviṣayasyāsya... (13) Nirasta-viṣayāsaṅgam... (14) Tāvadeva niroddhavyam... (15) Dve vidye veditavye... (16) Granthamabhyasya... (17) Śabdākṣaramparam... (18) Svareṇa sandhayed... (19) Naiva cintyam... (20) Jnānanetram... (21) Sarvabhūtādhivāsam... (22) Na nirodho...

5) Śūnyam vai parabrahma (Gaṇeśa-pūrva-tāpinyupaniṣat, 3.1); (also see : Nṛsimhottara-tāpanīyopaniṣat, 6).

6) For the meaning of the śūnya of Mādhyamika Buddhists, see : K. V. Apte, Is Mādhyamika śūnya positive ?, Bharatiya Vidya, Vols XLV-XLVII, Nos. 1-4 (1985-87), 1988.

6-A) Dhyāna-bindu Up says that Śiva who is identical with Brahman is bindu (Binduḥ śivaḥ/88). Masure evaḍhe bindule (Tukārāma-maharaj); masure pramāna sā vale ananta (Jnāneśvara-Maharaj); aṇu-premāṇa bhāsata, and, the aṇupramāṇa tathe dise (Jnāneśvara-Maharaj).

(To be continued....)

- Prof. Dr. K. V. Apte

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Vishrambag, Sangli-416 415.

□□

Necessity of a Guru

Once a disciple asked Ramakrishna Paramhans whether a Guru is necessary for spiritual progress. Ramakrishna pointed out to the Hugli river in front of them & asked his disciple "How long will you take to cross the river and reach Calcutta in your boat ?" The disciple answered 'four hours'. 'If a steamer is standing on the shore & you tie your small boat to the steamer, how long will you take ?' questioned Ramakrishna. The disciple said "Less than an hour". Ramakrishna told him the Guru is like the steamer who can make you reach the destination quicker. Without Guru also, you can reach the destination but how long it takes, you also will not know.

Spiritual Significance of Three Boons asked by Naciketā in the Kaṭhopaniṣad

India has been land of seers, sages *(munis)* and spiritual masters in the hoary past. Historically speaking, the earliest record of spiritual experiences of seers, sages *(munis)* etc. are seen in the Vedic *Samhitās, Upaniṣads* and the *Āraṇyakas*. The Vedic seers possessed purity of body and mind *(ādhara)* and clarity of vision which was the result of rigorous austerities practised by them for a long time. They had visions of the spiritual Truth in yogic trance which they articulated in their own words, called the Vedic *mantras*. The use of the term *mantra*, it may be pointed out here, to denote the spiritual knowledge of the Vedic seers is very significant, pregnant with deeper meaning. Abhinavagupta, the celebrated exponent of the Advaita Śaiva thought in Kashmir, has thrown light on this implied meaning on the basis of its derivation. He says the *mantra* is that esoteric expression in ordinary language *(Vaikharī vāk)* which saves one from reflection by intellect *(mananāt trāyate iti mantrah)*. The Vedic seers conveyed their visions through *mantra* the real import of which cannot be grasped by common people who have not achieved the excellence and purity of intellect to that extent possessed by the Vedic seers. The true significance of Vedic *mantras* is revealed to a select few in intuition as this happened in the case of Sri. Aurobindo and Sreemat Anirvan in the present century. The excessive use of symbolism by the Vedic seers in the Vedic *mantras* have rendered them as sealed text to people at large.

The tradition of recording spiritual experiences of the sages *(munis)* and the spiritual masters continued till the late Vedic period when the *Upaniṣads* and the *Āraṇyakas* were composed. The Upaniṣads and the Āraṇyakas are the priceless treasure house of the highest kind of Spiritual wisdom expressed by the sages *(munis)* and Spiritual masters mostly in the form of dialogues between the realised spiritual masters and their disciple spiritual adepts. These are classed among the revealed texts *(śruti)* because they contain Spiritual knowledge obtained by the sages *(munis)* directly from their personal realisations, not by intellectual reflection as is the case with the later philosophical texts[3]. There the spiritual knowledge figures in the form of discussion propped up by logical support *(tarka)* on the intellectual plane. *Śaṅkarācārya*, the greatest champion of Vedic tradition, therefore attached great importance to the *Upaniṣads* which he calls Vedānta. According to him, the *Upaniṣads* present a summary of the spiritual experiences of the Vedic seers and the *Brahma Sūtra* quintessence of the *Upaniṣads* and the *Āraṇyakas*. The *Upaniṣads* and the *Āraṇyakas* can thus be regarded as the extensions of the Spiritual lore of the Vedic *Samhitās*.

Before we discuss the spiritual significance of the three boons asked by Naciketā after these were granted to him by Yama in lieu of Naciketā's stay in the abode of Death without food and sleep, described in the *Kaṭhopaniṣad*, it would perhaps be worthwhile to make a brief survey of the *Upaniṣadic* literature, indicating therein the place and contribution made by the Kathopanisad. It is well known that the Upaniṣadic literature come down to us is vast and varied as the composition of the Upaniṣads began several centuries before Christ and continued for more than thousand of years after Christ. The sectarian

Upaniṣads - *Śakta*, *Śaiva Upaniṣads* etc. were composed very late. R. D. Ranade in his epoch making book, 'The Constructive Survey of Upaniṣadic Philosophy has said that the group of thirteen Upaniṣads should be regarded as the oldest and authentic Upaniṣads[5] which were explained by Ādi Śankarācārya through his commentaries. Other commentators like Ramanuja who came later, also wrote commentaries on these very Upaniṣads selected by Śaṇkara. Other *Upaniṣads* should be regarded as later compositions.

R. D. Ranade has classified the older Upaniṣads under five groups on the basis of their language and contents. The groups are 1) the *Brihadāraṇyaka* and the *Chāndogya* Upaniṣads 2) the Īśa and *Kenopaniṣad* 3) the *Aitareya*, the *Taittiriya* and the *Kauṣitaki Upaniṣads* 4) the *Kaṭha*, the *Muṇḍaka* and the *Svetāsvatara Upaniṣad*, 5) the *Praśna*, the *Maitri* and the *Mandukyopanisad*[6]. Analysing the subject matter of the 4th group of Upanisads, he says that the *Kaṭha*, the *Muṇḍaka* and the *Śvetāsvatara Upaniṣads* have many things common. They express the highest philosophical truths in a poetic manner. They constitute the chief source for the philosophy of the Bhagavadgītā. They appear to have been composed at the time when the Saṁkhya and the Vedanta schools had not emerged as distinct schools[7]. The *Kaṭhopaniṣad* is replete with lofty spiritual thought, especially in regard to the immortality of soul which is the central theme. There we many new ideas about the nature of *ātman* (self) based on the spiritual experiences of the seers. Everything in this Upaniṣads is conveyed in symbolic language, suggestive of deeper implication.

We shall now try to explain the implication of some of the symbols used in this Upaniṣads to denote deeper spiritual truths. Let us first focus our attention on the two principal figures, Yama and Naciketā son of Vājaśravā who symbolically represent the ideal spiritual Teacher and the inquisitive spiritual disciple. Yama, the lord of Death, is the ideal spiritual Teacher who occupies pivotal position in creation. His position on the threshold of mundane world and the world beyond this world gives him the unique privilege to witness every happening of this world and of the world beyond. Besides this he as the lord of Death controls the movement of individual beings between two regions. The heaven and hell are believed to be located in the world beyond this mundane world. No one can move from this world to the world beyond without his permission. He is the only person who can tell us about the world that hidden from mortal man's view, therefore inaccessible to us.

Naciketā represents the model seeker of truth. Though he is said to be only a Kumara[8] i.e. less than 16 years in age but he was intelligent and wise, very keen to reveal the mysteries of life and death. He was thirsting for knowledge about man's fate after death, the nature of noumenal self and state of its existence after it becomes disembodied following physical death.[9] He had his eyes fixed on the ultimate destiny of man. He found Yama, the Lord of Death as the only competent teacher who could satiate his thirst for knowledge on spiritual subject from his own experience.[10] Naciketā was he fittest person to receive this knowledge and later pass this on to other people. Yama tested him offering him many inducements but he remained firm in his resolve to obtain spiritual knowledge from Yama. No amount of cajoling on the part of Yama or allurements could deviate Naciketās from his resolve.[11] It was only after Yama was satisfied on his fitness to receive spiritual knowledge that Yama revealed the highest spiritual knowledge Naciketā was aspiring for. We see similar situation in the *Bhagavadgītā* too where Lord Krişņa and the warrior Arjuna appear as the ideal teacher and ideal disciple respectively.

Out of the three boons granted by Yama to Naciketā to compensate for his waiting for him for three days and nights, hungry and sleepless outside the gate of Yama's abode,[12] the first boon asked by Naciketā is pregnant with deep spiritual implication. He told Yama to fulfil his wish that his father Vājaśrava should recognise him as his son and receive him warmly showering his affection on his return to earth from the abode of Death.[13] This request was readily granted by Yama.[14] Now the question arises that why should Naciketā at all express his desire to return to earth to join his father living in the mundane world after once having crossed the barrier of death and gaining entry into the region beyond death. He could have asked Yama to grant him permanent stay in heaven to enjoy happiness perpetually. As a matter of fact, this favour was offered by Yama which Naciketā spurned.[15] He could have sought freedom from the endless cycle of birth and death i.e. liberation.[16] The very fact that he preferred to go back to earth, join his family to spend the rest of his life on the earth shows that the achievement of liberation was not the coveted ideal in his view. He was seeking greater ideal, the ideal which when achieved, could give him the opportunity for enjoyment also. He preferred the achievement of immortality *(amritattva)*, to liberation mukti which is essentially a negative ideal. Though the Sanskrit terms *amritattva* and *mukti* are generally considered as synonymous terms in later literature, but as a matter of fact, they denote two different ideals that a man can aspire to achieve. It is significant to note that the Sanskrit word *amritattva* is found frequently used in the major and older Upanisads while mukti is seen used in only 5 places. The word *amritattva* stands for positive ideal; positive in the sense that an individual achieving that ideal does not become disembodied immediately, he, on the other hand, continues to exist enjoying the state of blissful existence. Sorrow and misery do not touch him, he always remains immersed in true blissful nature. His vision of world undergoes radical change. He sees the play of his consciousness where it may be mentioned here that the correspondence between the two ideals is superficial one because it was on account of this fact that Naciketā wanted to return to earth and join his family to enjoy his existence in state of immortality. He did not aspire to achieve liberation *(mukti)* because he knew that it meant the end of his existence as an individual being in the world. Liberation or the achievement of mukti appeared to him as negative ideal. For, the moment the individual being achieves liberation, his physical body falls off, leaving no scope even for its experience. It is said in the *Śruti* that a knower of Brahman becomes Brahman himself, where is then any room for any experience of this state ? He wanted to return to earth and to remain in embodied form, enjoying the state of his blissful existence and disseminating his spiritual experience among the people around him in the world. The fact that the Sanskrit terms *mukti* or *mokṣa* (liberation) is negative in nature is supported by Vācaspati Miśra in his well known commentary *Sāmkhya tattva Kaumudī* when he derived the word from the Sanskrit root, denoting separation.[17]

It may be mentioned here that the Upaniṣadic concept of *amritattva* appears to correspond roughly with the Sāṁkhya-Vedānta concept of *jīvanmukti* which is only a transitional state prior to the achievement of complete liberation (i.e. *Videha mukti*, liberation after the falling off of the physical body). Because if we compare the concept of *amritattva* with *jīvanmukti*, we find that the former goal of life as conceived by the Vedic seers is not temporary while the ideal of *jīvanmukti* is only a transitional state as mentioned above. This is the fundamental difference between these two ideals, *mukti* and *amritattva* . One may raise the question that how can the state of *amritattva* postulated by the Vedic seers be regarded as eternal state of existence in view of the fact that the individual beings' association with the physical body which depends on the continuance of ripened residual impression of his past actions *(prārabdha Karma samsakaras),* cannot last forever. It is held that the ripened residual impressions of past actions are exhausted in course of time resulting in man's dissociation from physical body. The other two kinds of residual impressions of one's actions cease to exist, once the intellect is illumined by the knowledge of One's true Self. This objection can be answered this way. Every embodied being is equipped with two or three kinds of physical bodies (two according to the Sāṁkhya-Yoga, and three according to the Advaita Vedānta) - the gross physical body made of five gross physical elements (pañcamahābhūtas) and the subtle body constituted by 17 or 18 subtle constituents such as internal sense organs, external sense organs, subtle elements etc. and causal body made of veil of ignorance. According to the Vedic tradition, the gross physical body made of five gross elements is destroyed when accumulated ripened (residual impressions of past actions are exhausted through enjoyment, the subtle body continued to exist in "purified" form after the individual being's intellect is illumined by the knowledge of true Self. Though this has not been explicitly stated in the Upaniṣads but the Tantric texts speak about the transformation of impure physical body into purified perfect body. "This theory is technically called "dehasiddhi" mode of perfecting physical body. Here it must be mentioned that the Tantric tradition is only an extension of the Vedic tradition, and not a rival tradition opposed to the Vedic as is sometimes believed. The Tantras are deep, spiritually oriented like the Upaniṣad's but they are concerned more with prescribing the modes of spiritual discipline than their counter-parts in the Vedic tradition i.e. the Upaniṣads.

The second boon asked by Naciketā was regarding finding path leading to heaven. One may ask why Naciketā wanted to know from Yama the way to reach heaven after once having rejected Yama's offer to send Naciketā to heaven. This may be answered this way. The ideal before man in the Vedic period was the attainment of heaven which is exemplified by such statement in the Vedic texts - "one desiring to go to heaven should perform *jyotiṣṭoma* sacrifice" *(Svargakāmo Jyotiṣṭomena Yajet)* The Brahmana texts were replete with such statement. There is no doubt that the attainment was the aspiration of common people in the Vedic period. The reason for this was that the Vedic texts print a rosy picture of heaven as an abode of perpetual happiness and enjoyment.[18] But, as the wise Naciketā himself pointed out when this allurement way given by Yama for him that the attainment of heaven was temporary. Being a product of action like the performance of sacrifice of a particular kind, the stay in heaven was of limited duration till the meritorious effects of deeds lasted. One cannot hope to live there forever. To the wise Naciketā, this could not be its goal in life. In this way Naciketā indirectly criticises the Vedic ideal of the attainment of heaven advocated in the ritualistic texts like the *Brāhmaṇas.* It is significant to note that though Naciketā asked Yama to tell him the means to attain heaven and Yama too described briefly a particular kind of sacrifice capable of taking the performer to the heaven, the details of the sacrifice are not given in this Upaniṣad.[20] Two possible reasons for omission of the details of the Sacrifice could be one, Yama did not want the misuse of sacrifice by person not qualified to perform it, second, spiritual knowledge is the primary concern of the Upaniṣads and mere performance of ritual like sacrifice without realising their symbolic meaning was not conducive to obtaining spiritual knowledge. Naciketā was more keen to obtain spiritual knowledge for himself and for people inclined towards spirituality. He was therefore not interested in knowing the details of the particular sacrifice leading people to obtain heaven, he only wanted Yama to tell him to satisfy the aspiration of common man to obtain material gain.

The third boon asked by Naciketā related to the knowledge about the nature of the real Self, fate of the individual being after physical death and other things related to the spiritual discipline as there were debatable questions.[21] As he was very practical in outlook, he was keen to know more about the principles and mode of spiritual discipline. Yama replied to his queries about all these matters in greater details. In fact all these constituting the main content of this Upanisad have been dealt with from verse 13 of 3rd Valli of Chapter I onwards.

It is perhaps on account of all these that the *Kaṭhopaniṣad* is looked upon as one of important source book of ancient Indian spiritual thought.

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2) *Tantrāloka* (Abhinavagupta) Ah. I, Verse 151
3) Cf नैषा मति तर्केण आपनेया..... Kaṭhopaniṣad I, 2, 9
4) Vedāntasāra (Sadānanda) Pl
5) Op. cit p.13
6) Op cit p.16
7) Ibid p. 18
8) त ह कुमारं दक्षिणासुनीयमानासु श्रद्धाविवेश । Kaṭhopaniṣad I, 1, 2.
9) If येयं प्रेते विचिकित्सा मनुष्येऽस्त्रीति नायमस्ति इति चैके । Ibid I, 1, 20
10) दैवैरत्रापि विचिकित्सितं, त्वं च मृत्यो यन्न सुविज्ञेयमात्थ । वक्ता चास्य त्वादृगन्यो न लभ्यो..... Ibid I, 1, 22
11) शतायुषः पुत्रपौत्रान् वृणीष्व, बहून्पशून् हरित्तहिरण्यमश्वान् । मूमेर्महदायतनं वृणीष्व, स्वयं च जीव शरदो यावदिच्छसि ॥ Ibid I, 1, 23
12) तिस्रो रात्री र्यदरात्सी र्गृहे मे, अनश्नन् ब्रह्मन्नतिथिर्नमस्यः । नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु तस्मान् प्रति त्रीन् वरान् वृणीष्व ॥ Ibid I, 1, 9
13) शान्तसङ्कल्पः सुमता यथा स्याद्वीतमन्युर्गौतमो माभि मृत्यु । त्वत्सृष्टं मामभिवदेत् प्रतीत एतत्मयाणां प्रथमंवर वृणे ॥ Ibid I, 1, 10
14) यथा पुरस्त्रांद्मविता प्रतीत औद्दालकिररूर्णिमत्प्रसृष्टः । Ibid I, 1, 11
15) सुखं रावीः शयित वीतमन्युस्त्वां दर्दृशिवान् मृत्युमुखात्प्रमुक्तम् ॥ Ibid I, 1, 25-26
16) Ibid I, 1, 27
17) Saṃkhya Tattva Kaumudi (Vacaspatimisra) Com. on verse 62
18) स्वर्गेलोके न मयं किञ्चवारित्त न तत्र त्वं न जरयाविभेति । उमे तीर्त्याशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ Kathopanisad I, 1, 12

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Sri Nimbargi Maharaj on Socialization of Children

According to Zanden and James, 'Socialization is a lifetime process of social interaction by which people acquire the knowledge, attitudes, values, and behaviours essential for active participation in society" (1990:173). Socialization is no doubt a life-long process, but in practice, it most predominently refers to the learning of children because childhood is the most crucial stage in human life. Faulty socialization of children may prove detrimental to their healthy development of personality. Of course, no modern society can boast that it has solved all fundamental problems of socialization of children. There is enough scope for the exploring hidden talents of children. In this connection, K. Davis observes, "Modern society has still to solve some basic problems of socialization at all stages of childhood and youth. Indeed, it cannot be said that any society makes full use of the individual's capacities. The improvement of socialization offers one of the greatest possibilities for the future alteration of human nature and human society" (1967:231). The prime object of this article is to draw the attention of socializing agents to the following sayings of Sri Nimbargi Maharaj which may be helpful to them in order to improve the socialization of children.

The four invaluable suggestions of Sri Nimbargi Maharaj (the founder of Nimbargi Sampradaya) concerning socialization of children are : i) not to beat children; ii) treat others' children as your own children; iii) treat your children as others' children; iv) throw the household responsibility on the grown up children. Let us now deal with them in detail.

i) Psychologists hold the view that children can be stimulated to put some effort into their work, or can be prevented from serious misdemeanours, through fear of punishment. Fear, however, is not the most healthy or useful educative stimulant to work or safeguard against misdemeanours. Children may become hardened to punishment. More and more severe punishments are necessary to produce the effects desired. And if the only reason for zeal or good conduct is fear, then the younger will shirk his work, or commit misdemeanours as soon as he believes that he can do so without being found out (Bowley et al:198). Needless to say that social control may employ a severe punishment in the form of merciless beating, but obviously socialization cannot. It is alright to punish verbally children with the sole intention of improving their conduct, but not physically which can harden the child to punishment. Sri Nimbargi Maharaj quite rightly points out, "It is..... excusable to get angry with youngsters with the object of bringing them on to the right path. But, then, whatever their mistake may be, the anger should be confined to oral reprimand rather than resort to physical force where there is always a likelihood of a disaster" (Sangoram, Deshpande (eds.) 1978:19)

ii) As children are very sensitive to the discriminatory treatment, no discrimination is to be made between one's own children and those of others'. If fairness in treatment of all children is not followed, children can develop rivalry among themselves. Sri. Nimbargi Maharaj makes here an important observation. Sri. Nimbargi Maharaj states. "Other's children should be treated as if they are one's own children. There is no harm if they are treated better. Then God would shower his love and affection on one's own children." (Sangoram, Deshpande (eds.) 1978:32). The following incidence substantiates this standpoint.

There lived in a village a lady who approached the saint of Umadi (the disciple of Sri. Nimbargi Maharaj) to get some medicine for her son who was very weak. The saint of Umadi asked her to indicate the number of members in her house. The lady replied, "I am the eldest daughter-in-law. I have only one child. Two more daughters-in-law stay with us and their children are hale and healthy." The saint of Umadi understood the reasons as to why her child was very weak. He told the lady that if she feeds well all the children of her sisters-in-law and feeds her child with left-overs her child will grow as fat as *'Bawuga'* (a male cat). (As the eldest daughter-in-law, the lady exercised her authority and fed her child with sugar and ghee whereas the other children were given with left over food. It is but natural that the feelings of the other children and of their mothers were hurt, and therefore, the child of the eldest daughter-in-law grew very weak) (Kulkarni 1995:81-82).

iii) A sense of security is the great safeguard against the development of anxiety complexes in children. But too much attachment to children is harmful. It is inevitable that excessive love and care spoils the children and lack of affection leaves their feelings undeveloped which are then unnaturally expressed. Sri. Nimbargi Maharaj declares emphatically. "We should not love our children too much. At the same time we must not fail to arrange for their food and clothing. We should behave with them as though they are the children of others. If we bestow extra care on them out of selfishness it will harm them" (Sangoram, Deshpande (eds.) 1978:22). It would not be out of place here to refer to the similar views expressed by Prof. R. D. Ranade. Prof. R. D. Ranade (1986:1-2) writes, "The best way to behave with children is never to grow familiar with them: to look to their interests, but never to give them that freedom, which may one day turn prejudicial to one's interests. If familiarity may be said to breed contempt, the remark is especially true in the case of children."

iv) When enough self-confidence has been induced, the child should be encouraged to bear some responsibilities (Bowley et al;:380). Sri. Nimbargi Maharaj goes one step ahead and points out that one should not hesitate to hand over the entire household responsibility to the grown up children and remain merged completely in spiritual life. To put this in the words of Sri. Nimbargi Maharaj : "Having lived worldly life quite diligently in all the respects one should pass on the responsibility to one's children on their becoming fit to shoulder the same. Thereafter one should be completely absorbed in Paramartha. One should never look to wordly affairs, but should carry on meditation on the Atman till the end and achieve unison with HIM "(Sangoram, Deshpande (eds.) 1978:35-36). It is to be noted here that Sri Nimbargi Maharaj actually entrusted the management of the household affairs to his son and devoted his life exclusively to Paramartha. He practised what he preached and thereby set an example to others.

The present-day society which is afflicted with social evils such as juvenile delinquency a serious consideration of the suggestions regarding the socialization of children as given by Sri Nimbargi Maharaj are immensely relevant and significant.

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19) अजीयताममृतानामुपेत्य जीयन् मत्यः क्वधःस्पः प्रजानन । अभिध्यायन् वर्णरति प्रमोदान तिदीर्घे जीविते को रमैत ॥ Ibid I, 1, 28

20) Cf Ibid I, 1, V.16-18

21) यस्मिन्निदं विचिकित्सन्ति मृव्यो यत्साम्प्रराये महति ब्रूहि नस्तत् । योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥ Ibid I, 1, 20

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Miracles

"Nature's law prescribes that a cause leads to the effect. When we fail to understand a link or train the causal chain, we call an event a miracle. Today the radio is a familiar thing but it was deemed to be a miracle in the yester-years. Such type of miracles are common. Great men, by their intense spiritual practice can make rapid progress by slipping the intermediate steps. Ordinary people think that to be a miracle. There are some other miracles which are a frequent occurence. They can be said to be psychological miracles. Saints can pass on messages to the aspirants or can read other's mind. But, Shri Maharaj used to say that to make he-buffalow speak or to make a stone wall walk like an animate object are events that contradict nature's natural laws and therefore cannot take place. These incidents reported to have happened in Jnaneshwar's life seem to be mere poetic fancies."

- Gurudeo R. D. Ranade

Bhagwadgeeta & its exposition by Sant Dnyaneshwar

Chapter XV पुरुषोत्तम योग

Where lies the Divine Wisdom

(Continued from July-Sept.'98 issue)

निर्मानमोहा जितसंगदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वद्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययंतत् ॥५॥

Those who have freed themselves from pride and attraction towards transient pleasures and have conquered the evil of attachment, are ever meditating on the Supreme Self, having stilled all the desires, have gone beyond the dualities of pleasure & pain and have risen above all types of ignorance, they only attain that eternal state (of the Supreme Self).

Sant Dnyneshwar explains -

Just as, at the end of rainy season, the clouds leave the skies, likewise, pride and delusions leave the domain of the mind of such a person; just as the relatives of a poor and cruel man leave him of themselves, likewise the evil of attachment of itself leaves such a man; just as the plantain tree, after bringing forth the banana bunches, withers & falls down to ground, likewise, the worldly activities of such a person come to an end one by one. When a tree is set on fire, all the birds sitting on it automatically fly away, likewise, the desires arising out of ignorance, run away from such a person (who has reached the eternal state). The thoughts of duality which raise their heads almost every where on this earth, do not even touch such a person. Just as the darkness of night automatically disappears on sunrise, similarly, all the pride of this body along with all types of ignorance leave such a person who has reached the eternal state. Just as the body of man whose life span is at an end, leaves him without any indication, in similar way, the delusive thoughts of duality immediately leave the man who has reached the eternal state. Just as the touch stone the contact of which turns iron into gold cannot know what is iron or as the sun does know what is darkness, likewise, a man who has reached eternal state does not know what is duality. He does not experience the feelings of happiness & unhappiness, which is only due to the pride of the body. The kingdom enjoyed in a dream or the death caused in a dream, does not create happiness or sorrow, when one is awakened from sleep. Just as the serpents cannot confront an eagle, similarly the thoughts of duality out of happiness and unhappiness or good or evil which are but attributes of the body cannot ruffle the mind of such a person. Just like the divine swan drinks only milk out of milk-water mixture & leave the water, such a person only enjoys the eternal & leaves out the transient. Just as the sun sucks up the water from the earth & gives down on it the same through clouds, Similarly, when the knowledge of Truth dawns, all appears as one without duality. When the river meets the ocean, the idea of the river itself disappears. As the sky occupies all space, it is not possible for sky to go from one place to another, similarly the knowledge that all belongs to one Supreme Entity, the desire to possess any particular part only, also disappears. Just as a seed sown on a mountain of fire does not grow, similarly attachments do not arise in the mind which has attained eternal state. Just as the mountain that was used to stir the ocean by the Gods & Rakshasas, was once removed, the ocean regained its stillness, similarly mind of a man who has attained eternal state, remains still without stirring by passions.

Just as on Full-moon day, the moon appears full from whatever angle we look at it, in the same way the man who has attained the Self, looks perfect, viewed from any angle. When the wind starts, the particles are blown away, similarly when truth occupies a man mind with its fullness, there is no room left of any desire. The men who have burnt all desires & passions in the Fire of Truth, they only attain that state which can be described as Gold mingled with Gold, the eternal state where anything which needs to be known or the knowledge which can be used to know something have no existence.

न तद्भासयते सूर्यो न शशांको न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥६॥

The sun does not illumine, nor the moon nor the fire, such is my abode, on reaching which, those who reach, do not return.

Sant Dnyaneshwar explains,

The light of the mighty sun, nor the soft light of the moon, nor even the huge fire can illumine My Eternal Abode. The Eternal Self not only illumines itself, but provides the energy to the sun, moon & the fire to illumine the world. When one sees the dawn of that Supreme Light, the world the sun, the moon & the fire all disappear. Because the origin of all these is in ignorance. Once the ignorance of the Supreme Self is removed, they all disappear as in a dream, or like the mirage which has no existence after sunset. Where there is no appearance or disappearance, but everlasting eternity without change, that is My Abode. Just as the rivers & streams do not come back from the ocean; just as an elephant made of salt has no return once drowned in the sea; just as the flames of fire do not come back into the fire, but go upwards; just as drops of water thrown on red hot iron disappear as vapour, in the similar way, those who unite with Me, never return back to the world. They get liberated and have no rebirth.

Arjuna asks "when you say that those who unite with you, do not come back" is it to be assumed that they were separate from you from the beginning & later they unite with you? If they were once separate & then unite with you, they may again separate from you. When a bee goes to the flower to extract honey it does not become flower. When one aims an arrow to a target, it reaches the target & after piercing it, falls down. So, it does not appear plausible that they do not return after uniting with you. If you say that they and you are originally same, then who is to unite with whom? Lord Shri Krishna appeared satisfied with the intelligent question and answered, "Oh Arjuna, you can say that they are separate from and also they are one with me". If you go into the depth of the question carefully, they are one with me and if you surmise from the appearance from the surface, they are separate from me. Just as the waves of the sea appear separate to the onlooker, but they belong to the same body of water of the sea. Hence the separateness is due to ignorance; with dawn of the knowledge of truth they are one with me. When I am the perfect one, how can I be in parts? When a man dreams that he has become a king and is surrounded by ministers, warriors and citizens, is it not his own creation and all are one with him ? When a man's thoughts are overpowered by ignorance or Nescience, he creates the question "who is he?" and himself answers he is the body and creates separateness.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

A unit of my own Eternal Self, having become a living soul, which is eternal, draws to itself the (five senses) and the mind as the sixth sense, from the nature (of the whole world).

Sant Dnyaneshwar explains,

In this way, when one experiences that he, along with his body has a soul, which is none other than my Eternal Self, then he knows that he is one with me. As the wind creates waves on the sea, each wave appears as a small part of the sea, likewise, though the ego makes a man believe that he is the driver of the body; still, I am the creator of this world of various unit individual selves, which are one with me. That world where everyone believes in birth & death, is called by me as the world of own unit selves. In this world, my presence is seen like the image of the moon in water, though it is not factually the moon. Oh Arjuna, just as a transparent crystal ball kept on red colour, appears red, though factually is not so. Similarly my eternal quality does not suffer any change, even as an individual self fancies he is the creator and enjoyer of things in the world. As a matter of fact, my eternal self in the unit individual form, binds itself with the limitations of the individual body and starts all the worldly activities with the help of the five senses & the mind, and forgets my presence in everything. It is like a man who has renounced the world, but in his dream, creates a family and engulfs himself with various attachments & activities and considers them all real. When the individual self forgets that he is part of the Eternal Self, he does all the activities of body as his own. He rides the chariot of the mind and enjoys the variety of the activities of the body which create pleasure & pain. He climbs mountains, enjoys the smell of flowers, the taste of various fruits & food, floats over seas & also dives deep into them as acts of bravery. He enjoys all possible activities in the world as his own, forgetting my presence.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गंधानिवाशयात् ॥८॥

When the Lord takes up a body and then leaves it, He takes away with him all the five senses & the mind just as the wind, when it leaves a place, takes all the per fumes of that place along with him. (Though the gross body is left out, the subtle body accompanies the soul, which is the individual self of the Lord) Dnyaneshwar explains,

When a king comes to occupy a palace, the glamour of the royal ego spreads out & is seen by all. But, when the king leaves the palace, all the glamour also goes away with him. Similarly the unit self of the Lord takes away all the senses & the mind along with him, when he leaves the body. When the strings controlling the puppets are cut away, their motions come to stop. When sun sets, it take away the sight of all people, engulfing them in darkness.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेवच ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥९॥

He enjoys the objects of senses using the ear, eyes, sense of touch, taste & smell by associating the mind with them.

Sant Dnyneshwar explains -

The individual self, whenever & wherever he takes a body whether in this world or in heaven, he spreads out his paraphernalia through the senses & mind. Oh Arujuna, when we switch off a lamp it takes away all the light and when it is switched on, it again spreads out its light. The ignorant people think that the soul came to occupy this body, enjoyed the senses & left the body. As a matter of fact, take birth, or die or participate in the activities of the world are attributes of the body but they are wrongly attributed to the soul.

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

यतन्तो योगिनश्चैनं पश्यंत्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यंत्यचेतसः ॥११॥

When a body gets alive and movement is seen in it, the ignorant say that the soul has come back. Similarly, the senses are enjoying the objects of enjoyment, they say the soul is enjoying all those activities. And, when the body becomes weak, the enjoyment of senses stop & the body falls off, the surrounding people start crying that the soul has gone. Oh Arjuna, should we say that the wind is blowing only when the trees sway and when there are no trees, the wind is not blowing? Should we believe in our existence, only when we see our image in the mirror and that when the mirror is taken away, that our existence has come to an end. The coming & going of the image in the mirror does mean our coming & going out of existence. One says that the thunder in the sky is due to clouds only and when clouds fly past the moon, one says that the moon is flying past. Thus those who retain their belief in delusion, say the soul comes or goes, when the body comes alive or falls dead. Those who can see that soul is aloof from the activities of the body are rare. The body is only a container or a bag in which the soul resides is seen so by those who are no more in delusion and have reached true knowledge. Just as the sun's rays are not stopped by summer clouds, same way those with true knowledge, which has realised the Universal Self, know that the soul is aloof from all the activities of the body. A clear sky full of stars & planets throws its image in a lake, does not mean that the stars & planets have come down in the lake. Even though the soul appears to participates in the worldly activites, it actually remains inactive. In flowing water, the moon appears to shiver, but the moon in the sky does not shiver. If there is water in a pond, we can see sun's image in it; but when the water dries up, we see it no more.

The unending power of Supreme Self, creates various bodies by imagination & they appear & disappear. The soul does not grow nor weakens, nor promotes any activities. This is perceived by those who have reached true knowledge. If a man become learned, becomes expert in various shastras & sciences, but has not practised detachement, will never be able to reach me. Same way, if one memorises all the scriptures, but his mind is occupied in thinking about sense enjoyments, he will never be able to attain me. Imagine, if one is able to repeat all the scriptures in his dream or if one has stored well the volumes of scriptures received from his fore fathers well protected in a box, will he be able to achieve liberation? If one binds a strip over his eyes, and a pearl is made to touch his nose, can he tell the quality & price of the pearl ? Same way, if one's ego is firmly based in him, but even if he repeats all the scriptures for crores of births, he will fail to attain me.

I will explain to you now, how I am the only Perfect Self, but have spread myself in all the beings & in what manner, I have spread out myself.

(to be continued.....)

- P. D. Dharwarkar

188, Guruwar Peth, Tilakwadi, Belgaum-6.

□ □

Instinct, Intellect, Intuition

"Philosophy is a barricade to religion, a wire compound, preventing the stray cattle from coming inside. Intellect stands between instinct and intuition, the one being the sub-intellectual and the other super-intellectual level respectively. Intuition has got the immediaey and directness of perception, but is far more certain than perception which is transitory.

- Gurudeo R. D. Ranade

in 'Vedas as Culmination of Indian Thought' P.71

Śri Śankarāchārya's Atmānātma - Viveka

(Continued from last issue)

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इदानीमात्मनः सच्चिदानंदस्वरूपत्वमुच्यते । सद्रूपत्वं नाम केनाप्य बाध्यमानत्वेन कालत्रयेऽपि एकरूपेण विद्यमानत्वमुच्यते । चिद्रूपत्वं नाम साधनान्तरनिरपेक्ष तया स्वयंप्रकाशमानः मन् स्वस्मिन् आरोपित-सर्व-पदार्थाव भासक-वस्तुत्वं चिद्रूपत्वमिति उच्यते । आनंदस्वरूपं नाम परमप्रेमास्पदत्वं नित्य-निरतिशयत्व-मानंदत्व मित्युच्यते । 'नित्यविज्ञानमानंदं ब्रह्मराति दातुः परायणं' इति श्रुतेः ॥७७॥

Now is being explained the nature of the Self as existence, sentience and bliss. To be of the nature of existence means to remain or to exist in a uniform nature/form even in all the three times, without getting sublated by anything else; this is said to be the nature of existence. To be of the nature of intelligence means :- to remain self-luminous or self-revealing, without depending on any other instruments or means, and at the same time to be a thing which reveals or illumines or manifests all other objects which are superimposed on it; this is called to be of the nature of sentience. The nature of bliss means to be the refuge or resort of highest affection / love and to be that bliss which is eternal and which cannot be excelled; this is said to be the nature of bliss. And this nature of the Self is known from the following scriptural statement :- "The eternal

Brahman which is of the nature of sentience and bliss bestows highest place on the giver" (77).

The Self is of nature of existence, intelligence, and joy; it is pure existence, sentience and bliss. This was pointed out in section 37. Now that is elaborated here in section 77.

The Self, in the first place, is of the nature of existence (sadrūpa). Now, sat is that existent which remains in the same form, without undergoing any changes, in the three times the past, the present and the future, and hence which is never sublated by anything else. The existent (sat) is never subject to birth and death; it never undergoes any modifications i.e. it is changeless and immutable; it is never removed by anything else. It is never non-existing; it is that which always remains as existent. The Self is such existent. Hence the Self is permanent, eternal, everlasting, changeless, immutable existence.

The Self, in the second place, is of the nature of sentience. To be sentient means to be self-luminous or self-revealing. In worldly dealings, some instruments or means like light, sense-organs, etc. are necessary for the revealation / manifestation / illumination of things so that they can become the objects of cognition. That is, the knowledge of things depends on other factors like light, etc. On the other hand, the Self is self-evident, self-luminous; it reveals itself. It does not require the help of other means for its manifestation or knowledge.

As seen already, the entire universe is superimposed on the Self through the Nescience. In other words, all the things in the universe are superimposed on the Self. Now these superimposed things are also revealed or illuminated by the Self. Thus the Self-luminous Self is also the illuminator of other things which are superimposed on it.

The Self is of the nature of bliss. This bliss is different from the pleasure or joy found in this world. Whatever joy is experienced on the earth is temporary or impermanent and is tinged with misery or pain, and hence is impure. Moreover there can be found gradations in the joy found in this world. On the contrary, the bliss of the Self is eternal; it is supreme; there is no other joy that can excel it. It is pure bliss and is nothing but bliss only.

To be of the nature of bliss means this :- The Self is to us the dearest of all things; the Self is the refuge or receptacle of our highest love. And to be the refuge of the highest love means to be of the nature of bliss. In this connection, Sankaracarya has stated in his work Sarva-Vedanta-siddhanta-sara-sangraha :- "To all beings the Self is the refuge of highest love or affection. The Self is the dearest to all; hence the Self is purely of the nature of bliss" (623-631).

Thus the nature of the Self is existence, intelligence and bliss. This very fact is pointed out by the Bṛhadāraṇyaka Upaniṣad in the words "Vijnānam ānandam Brahma", etc. The Brahman mentioned in this statement is nothing but the Self (Ātman).

Here in the text of Ātmānātmaviveka, the statement from Bṛhadāraṇyaka Upaniṣad is given as 'nityam vijñanam...' But that is not correct. In this sentence, the word 'nityam' must be taken separately from the rest of the words; for Bṛhadāraṇyaka Upaniṣad does not employ the word 'nitya'.

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एवं नित्य-शुद्ध-बुद्ध-मुक्त-स्वभावं ब्रह्माहमस्मि इति संशयासंभावना-विपरीत-भावना-राहित्येनयस्तु जानाति स जीवन्मुक्तो भवति इति ॥७८॥

And thus a man who knows or realises, without doubt, without improbability, and without contrary conception, (that) 'I myself am Brahman that is of the eternal, pure, intelligent, free nature' becomes released in this very life (78).

There is the identity of the Self and Brahman. Brahman is eternal, as there is no origination and destruction of it, and as it exists in all the three times - the past, the present and the future. Brahman is faultless or pure, as no fault or change or modification which is found in the universe is present in Brahman. Brahman is always sentient i.e. of the nature of pure knowledge, as it is of the nature of pure intelligence. As there is no bondage or boundaries or limitations to Brahman, the Brahman is free, unlimited and infinite.

A spiritual aspirant is expected to know that he himself is identical with Brahman. The Vedic scripture states :- One who knows Brahman becomes Brahman (Brahma veda Brahmaiva bhavati). A man who realises Brahman becomes identical with Brahman. Naturally, like Brahman he becomes free or released, while he is leading his life on this earth i.e. he becomes a released person in this very life (jivanmukta).

Now the knowledge that leads to the identity between the Self and Brahman must be devoid of any doubt. There should not occur in the mind of the man an idea that his being Brahman is improbable. So also no cognition or impression contrary to the knowledge of the identity between him and Brahman should arise in his mind.

It should be remembered here that the knowledge that leads to the identity between the Self and Brahman is not mere verbal knowledge. There should be direct realisation of this identity. And for such realisation, Kevaladvaita Vedanta recommends three processes - śravaṇa, manana, and nididhyāsana.

The realisation, 'I am Brahman', is the highest aim of human life. When it is achieved, there remains nothing to be accomplished or secured. One becomes released in this very life. For him there is no sorrow no suffering no misery. He himself becomes bliss or delight; for him there is full and pure bliss everywhere.

With such an assurance Śaṅkaracārya concludes this small work Atmanatmaviveka.

Glossary

Sanskrit	English
अज्ञान (Ajnana)	Nescience
अद्वितीय (advitiya)	Non-dual
अनात्मन् (anātman)	The not-self
अन्तःकरण (antaḫkarana)	Internal sense-organ
अन्तरात्मा (antarātna)	Innermost self
अन्तरिंद्रिय (antarindriya)	Inner sense
अपंचीकृत (apañcikṛta)	That which has not undergone the fivefold combination
आत्मन् (ātman)	The Self
कारण शरीर (Kāraṇa śarira)	Causal body
कोश/कोष (Kośa/Koṣa)	Sheath
चित् (Cit)	Sentience, intelligence
चेतन (cetana)	Sentient, intelligent
जड (jaḍa)	Non-sentient; non-sentience
जीवन्मुक्त (jivanmukta)	Released in this life; living free man
तात्पर्य (tātparya)	Purport
नित्यकर्म (nityakarma)	Daily or obligatory duty or action
पंचीकरण (pañcikaraṇa)	Fivefold Combination
पंचीकृत (pañcikṛta)	That which has undergone the five fold combination
प्रत्यगात्मा (pratyagātmā)	Innermost Self
लिंग (linga)	Mark, criterion, proof
व्यष्टि (vyaṣṭi)	Singularity
सत् (sat)	Existence, Existent
समष्टि (samaṣṭi)	Totality
साधनचतुष्टय (sadhana-cutuṣṭaya)	Group of four requisites

(concluded)

– Prof. Dr. K. V. Apte
Sangli

Śivalingavva Sings

1. Nothing Strikes Me

Nothing strikes me.
To this world entire,
guru, you're a guide proper.
This worldly life is
a strange illusion.
You should lead me
by the hand.

Devotion and morality
are not with me.
Like a dog I eat
and roam about.
Desires haven't left me yet.
The divine Name or hailing
hasn't realized still.

My worries haven't ceased to bother.
The pleasure you bestowed hasn't
crystallized.
I have nothing of
devotion or feeling.
I grow lean worrying
over triffles.

Inchageri is a sacred place.
Gurulinga Jangama, the saint of Umadi,
is the deity of my family.

* * *

2. What a Game He Played

What a game he played !
How shall I live forgetting
that Rajayogi, tell me.

Being unreachable for
the shastras and vedas,
the Thing[1] resides
in guru's heart.
Hungried I went to him.
Placing his hand on me
he said,
'Take care, be cautious'.
Revealing his form before me
he liberated me forever
and went away.

Get into the east,[2]
and see what happens.
In the east look for
ripened fruit.
The colour of ripeness
is different.
O, brothers, listen,
to the game guru plays.

What a cupola he installed !
Letting no one know
he made it grow.
Seeing the temple.

building the temple,
touching the Lord in the temple,
and merging with the Lord,
he proved himself
a guru on the move.

What a show of Experience !
Making it grow within me
he brought glory to the divine name.
Watch
the wealth of yoga then practised
showing up now and here.

How shall, I narrate
the guru's grace !
He ended up becoming god.

Look sir,
One witnesses oneself.
Bringing me this awareness
he erased my sense of otherness.[3]

Lord, you didn't come here
being born.
Having come, you never died.
Day after day, without a let-up
worship him properly, you people.

See the guru's fame.
These days the merit of Inchageri
is on the high.
Innumerable, millions of lamps
illumine every side one looks up.
See the game the ecstatic Lord
of Umadi played.

Notes :

1. "The 'Vastu' is the real entity, what is called a 'spiriton' or atomic or monadic form of God. Any form which it assumes might be called 'Vastu'" - Gurudev Ranade, in PGKL p.235.
2. Known as Trikuta in yogashastra. It is a plexus.
3. Gurudev Ranade says, "When he (the aspirant) has realised the one Self, pulsating everywhere, in the cosmic, psychic, epistemological and mystical realms, he becomes the whole universe himself, and the notion of difference vanishes entirely from his illuminated consciousness." - Op,cit; p.281.

3. They Dance with Devotees

They dance with devotees.
My guru is one among these.
The smell of sandal and camphor.
The roaring and the rush.

> Śankara Hara shower flowers.
> In the pervading crimson dust
> they dance, Śiva Śiva.
> Śankara Hara bestow
> true liberation.

In the stormy, cleansing light
of the sun,
desirous of Śiva, they dance,
Śankara Hara.

> A melodious sound of voice.
> Loud adoring songs at megafestival.
> Before my eyes they dance,
> Śankara Hara.

Caring is the Lord, loving is the guru,
for devotees.
They hold ceremonial umbrella
and the fan over him.
Śankara and Hara hold
ceremonial umbrella and the fan
over him.

* * *

4. Get into the Secret Temple

Get into the secret temple.
See the guru's form.
Among the forms this one is rare.
This is guru's grace.

Climbing the six steps,[1]
crossing over three more,
beyond all these, there,
see the guru's feet.

Intensifying my endeavours,
forgetting everything else,
this is the identical form
I attained to witness.[2]

See the pleasant form
in 'rajayoga'.
Seeing the Thing, I said,
'Wonderful'.

The divine Name is fine.
The love is ecstatic.
See the sublime form
of the supreme being.

Wherever I sat properly,
my mind rested with Śiva.
What all happens then,
one must see for oneself.

Seeing the very same form
I become birthless.
See the constant acclaims
of the guru.

See the ancient Thing.
It is the pair[3] the guru showed.
See the feet of the self
I merged with.

Submitting at the feet
of the guru, the Lord of Umadi,
you see the other world.

Notes :

1. The six 'cakras', plexuses
2. "Vision of Self is probably higher than the vision of God. .....It is the highest step in spiritual progress." - Gurudev Ranade PGKL p.115.
3. '..... as in Tukaram, the vision of God's feet comes towards the end of a man's spiritual career.' - Ibid p.43.

* * *

5. Have You Seen Brahma's Play

Have you seen Brahma's Play.
If you so desire, serve the guru.

Filling myself with
the feeling 'I am He',[1]
every hair on my body
assuming the sun-picture,
all my sense-organs
bowing down,
Brahma pervading
where water is filled.[2]

the two visions fusing
into one, and
in darkness Śiva's form illumining.
I went and hid in Him.
Oh, how shall I narrate
the taste of Śiva's play !

Witnessing one's own self,
the true awareness descending.
One turns an immaculate yogi.
Overcoming the miseries to come,
there, I experienced
an unusual comfort.

The rare vision sounding
abnormally,
the Word losing within me,
I went out and I saw
the spaceless Reality.
How strange is the happening
in the divine name !

How shall I narrate
the pleasure of the preaching
of the Umadi-guru, the greatest
on the land.
The yogi, the guru, he knows
the bliss of Brahma.

Notes :

1. 'I am Reality', a mantra meditated upon by Adwaitins.
2. Refers to a point in the brain.

Translated from Original Kannada by :

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Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

(Continued from last issue)

It was indeed a sad and shocking experience for me personally to read in the last issue of the 'Pathway' (October-December 1998) that Shri. Jannathrao alias Nana Parulekar passed away on the 12th August 1998. The Editor Shri. Dharwarkar has very aptly described Nanasaheb Parulekar as "the colossus of activity," in his obituary note. It might appear somewhat out of context to refer to this sad event in this narration of my reminiscences of Shri Gurudeva. But when we consider the very close relation of Shri Gurudeva, his Belgaum based Academy, Ranade Colony and Shri Parulekar, this expression of my deep sorrow at the departure of Nanasaheb would seem very much within context.

Nanasaheb himself wrote to me in his letter dated 10-10-1993, "I was visiting Nimbal from 1950 to 1956, but I do not remember to have met you there in any of my visits to that sacred place. I am now 92 years old. I cannot even go out of my house." However, he added significantly, "If Mohammed cannot move, the mountain will have to move. We may meet in Belgaum, if you kindly make up your mind to do so." As a matter of fact, he sent me an invitation to deliver the Gurudeva Ranade Memorial Lectures of the year 1994 subsequently. In the letter referred to by me above, Nana continued, "In the meanwhile, I would like to get from you your reminiscences of Shri Gurudev Ranade. We have been publishing them in the Pathway to God from time to time, and already we have published one book on 'Glimpses of Shri Gurudev Ranade' edited by Prof. B. R. Kulkarni. If you send a few of your reminiscences in about a month or so, they will be published in the next number of Pathway to God, which will come out on 1st January 1994."

Accordingly, I started putting my reminiscences of Shri Gurudeva in black and white, which are being serialised in the Pathway to God from its January 1994 issue. So the credit for my reminiscences seeing the light of the day goes to Shri Parulekar, who though gone in body is very much alive in spirit in the Academy and the Gurudev Mandir, for the establishment of which he was instrumental in securing the gift of approximately 14 acres of land from Rajasaheb of Sangli to Gurudeva Ranade. As Shri Dharwarkar recalls, "the stupendous task" of management and development of land and constructing the building for the Academy "was taken up by Shri Parulekar upon himself."

Suffice it to say that Shri Parulekar's success story is writ large on almost every aspect of the organisation of the A.C.P.R. With a sense of gratitude and personal sorrow, I now continue with the eludication of Shri Gurudeva's exposition of the sayings of some of the greatest God-realisers of Karnataka.

Shri Gurudeva takes up the question of the various effects of God-realisation spoken of by the Karnatak Mystics. In the course of two successive chapters of the Pathway of God in Kannaḍa Literature he deals first with the liberative, cosmical and intoxicative effects, and secondly he comes to the moral, beatificatory and theopolitan effects.

Kudaluresa and Girimalleśa describe the liberative effect of God-realisation. In his poem, 'guruve nimmājñeyanu mirade naḍedavanu naranannali beḍā paramātmanu', 'Oh my master, he, who implicitly obeys your orders, can't be called an ordinary man; he is verily the supreme Self! Kudaluresa asserts, 'Having set aside the barriers of caste and creed, and having put an end to the rounds of birth and death, the saint attains identity with the God-head, and becomes a benefactor of humanity.' With respect to this view of freedom from rebirth of a liberated soul, Shri Gurudeva recalls the identical utterances of Bādarāyaṇa, Gulal and Kabir. Bādarāyaṇa, the author of the Brahma-Sūtrās says that according to the scriptures there is no return for the liberated soul to this world : 'anāvṛttiḥ śabdāt' (IV.4.22 Gulal, the Hindi saint in his post-ecstatic utterances declares, "now there is no coming and going", 'aba nahin avanā javanā ho'. The same idea is re-echoed in the famous utterance of Kabir, 'amara hoya kabahun na maren', "the released soul becomes immortal; he will never die".

In this context Shri Gurudeva says that Kudaluresa gives a number of illustrations to explain the saints' non-return to this world. When milk, after passing through the stages of curds and butter, has become ghee, will it ever be turned into milk again? When a river, after taking its origin in a mountaneous region, has reached the ocean, will it be ever be possible for it to flow back again to its original source ? Similarly, when water has once been transformed into a pearl, will it ever be possible for it to revert to its original condition of water ? Can a man, who has learnt the 'mantra of Garuda', be ever affected by the poison of a serpent, if ever he happens to suffer from a serpent-bite ? Likewise, one who has realised his pure ultimate nature would remain unaffected by anything worldly. The liberated Self, though living in the world "remains untouched by the quagmire of sensuous pleasures", and even though born in a caste, will never be affected by the considerations of caste.

In the end, remarks Shri Gurudeva, "Kudaluresa declares that the saint who is one with the 'spiritual light' renounces everything worldly, and becomes famous as a donor of the gift of spiritual life to others.

On the topic of the liberative effects of God-realisation Shri Gurudeva deals with another poem which has been composed by Girimalleśa. Girimalleśa speaks of 'Jīvan-mukti' from "the loftiest planes of spiritual height". According to him a person who has attained liberation while living and though living has characteristics which Shri Gurudeva has analysed under four heads, viz., yogic, psycho-ethical, metaphysical and mystical. Concerning the yogic aspect, Girimalleśa asks, "who cares, whether the body lives or perishes, when the highest āsanas and mudrās have been successfully practised, and when, after a bath in the confluence of the two rivers, Ganga and Yamuna, iḍā, piṇgalā, and suṣumnā, meditation has become a constant rule of life?" The yogic physiology describes the confluence as the spot in the lateral ventricle where the three nerves, iḍā, piṇgalā, and suṣumnā or the so-called Ganga, Yamuna and Saraswati meet. When the consciousness of the aspirant has taken a bath at this confluence he bids good-bye to all considerations of the body. Shri Gurudeva remarks, "In a similar vein, Kabir talks about the Self's taking a bath at this confluence.

Under the psycho-ethical head Girimalleśa depicts the realised Self as having successfully stopped the wanderings of the mind, and destroyed his accumulated actions (sañcita karmas). Hence he becomes indifferent whether the body lives or perishes. Shri Gurudeva here praises Girimalleśa for his great mastery over the Vedāntic philosophy, especially the doctrine of Karma. He says that the law of Karma may be looked upon as the law of universal causation on the one hand, and the law of conservation of moral values on the other. As per the law of universal causation nothing can happen by caprice because there are immutable laws which govern the phenomena of the universe. This means that there is an eternal moral order in the universe. Pointing out the second aspect of the law of karma, Shri Gurudeva says that the potency of bearing fruit being inherent in karma or action, no voluntary action goes unrewarded either positively or negatively.

A few critics of Indian thought hold that the doctrine of Karma smacks of the denial of human freedom. The doctrine preaches determinism. Critics of the doctrine further argue that in the absence of freedom of will, the whole edifice of Ethics crumbles to the ground. Shri Gurudeva refutes this criticism as being unjustified, for the law of karma holds the individual responsible for his acts, and forbids him from attributing his acts to caprice, or to the will of God. "The moral tenor of the law of karma takes us out of despair. Its benign message is that no sinner is eternally damned, and that it is never too late to mend. No doubt, so far as our past actions are concerned, we have to enjoy the fruits or suffer the consequences. But the future is in our hands. We are the architects of our destiny..... Thus the doctrine of karma contains within it the two elements of determinism and indeterminism, determinism with reference to the past, indeterminism or freedom for the future." However, Girimalleśa says that for a Jīvanmukta all accumulated acts (sañcita) come to an end. Shri Gurudeva further reminds us that Ekanātha, the great saint of Maharashtra, says that fruits of actions begun (prārabdha karma) are also destroyed by the grace of God, ekā janārdanī bhoga prārabdhācā harikṛpe tyācā nāśa āhe'. Thus Ekanatha goes counter to even the verdict of the great Bādarāyaṇa that the past actions beginning to bear fruit can be exhausted only by experiencing the fruit thereof: 'prārabdhakarmaṇām tu bhogādeva kṣayaḥ'. (Pathway to God in Kannada Literature pp. 277-78).

Under the metaphysical head Girimalleśa says that the saint never bothers as to whether the mortal coil lives or passes away, when once he has understood the real nature of the three material sheaths of the soul, the gross, the subtle and the causal, and when the distinction between the past, the present and the future has been effaced, Shri Gurudeva points out that the conception of the gross body and the subtle body which was adumbrated in the Praśnopaniṣad earlier was developed by the Sāṁkhya philosphers at a later date. The gross body is made up of five elements, while the subtle body (liṇgaśarira) is composed of buddhi, ahaṇkāra, sensory and motor organs, and tanmātras, the subtle elements. The subtle body does not perish with the death of the gross body, but it accompanies the soul to its next abode. Vijñānabhikṣu, the commentator of the Sāṁkhya-Sūtras, speaks of the third kind of body, namely, the causal body. The mystic, having known the real nature of these bodies, becomes free from their bondage.

Continuing his depiction of the liberative effect of God-realisation, Girimalleśa says that for a perfected soul all distinctions of time are wiped out. While elucidating this point Shri Gurudeva recalls A.E. Taylor's view that time is the measure and expression of the yearning of the individual to fulfil his dissatisfied aspirations. It is an indication as well as an experience of his unfulfilled cravings. Inasmuch as for a perfected mystic no desires remain unfulfilled, the distinction between the no-longer, the now, and the not-yet vanishes for him.

Coming to the mystical aspect of the liberative effect of God-realisation, Girimalleśa says that the saint having strengthened his meditation by means of the primeval 'mantra', filled his mind with the remembrance of the highest Reality, seen the form of God with his own eyes, seen the Eye within the eye, and visualised his own Form, as in a mirror, by his guru's grace, heeds not whether the body survives or perishes.

Shri Gurudeva sums up his exposition of the above song of Girimalleśa by pointing out that a liberated soul becomes "the eternal spectator of all existence, sarvasākṣī"; and on account of the yogic, psycho-ethical, metaphysical and mystical characteristics, he becomes the purifier of the entire universe. "Rāmadāsa has already told us that places of pilgrimage become purified, when the saint visits them. Other people think that they should pass away at a holy place and that their body should fall on the bank of a holy river. But the saint, being eternally liberated, becomes a sanctifier of all existence. We thus see how Girimalleśa is well-acquainted with such highly philosophical concepts as accumulation of karma, gross, subtle and causal body, eternal spectator, and so on." (Ibid, pp.279-80).

(To be continued....)

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"The Friend of God binds his love with God's love and behaves only in a manner which would be approved by God... God likes the devotion of man, their narration of His exploits and their loving songs. He should behave exactly as God wishes us to behave... We should give up our happiness in order to attain the friendship of God, and must not mind sacrificing ourselves for his solace."

- Gurudeo Ranade

in Mysticism in Maharashtra p. 405

Prayer to Lord Dattatreya

लाभो मज ते भाग्य, स्फुरो, जरी शब्द एक दोन तरी । गुण वर्णाया दत्तात्रेया नाही शब्दमाधुरी पुरी ॥१॥

Oh Lord Dattatreya, Give me the fortune that at least a few inspired words will flow out of me to describe your divine attributes, for which, I am sure, no sweetness of words will ever suffice.

उपासनेचे उपास्य दैवत, परंपरेचा तुझा लौकिक पीठस्थानी शोध पीठाधीश-स्वरूप साधना खरी । गुण वर्णाया दत्तात्रेया नाही शब्दमाधुरी पुरी ॥२॥

That you are the Divinity to be worshipped is by tradition to note. The search for you at the place of worship as the Ruling Deity is the search for the Supreme Self itself. Oh Lord, I do not have sufficient sweetness of words to describe your Divine Attributes.

गुरु-सद्‌गुरु कुणी वर्णावा? घडो साधना वेड्या जीवा, अन्तर्मनीची प्रचीती घेता नाही कुठेही दुरी । गुण वर्णाया दत्तात्रेया नाही शब्दमाधुरी पुरी ॥३॥

Who is to describe the Guru-the Real Master ? I only expect my small worship to fulfill. Oh my small self, the experience of inner mind shows that there is no difference between the Guru & the Supreme Self. Oh Lord, I repeat that the sweetness of my words is not suficient to describe your Divinity.

भावभक्तिने तुज निजभजता उन्मनीत ही कळे सत्यता । प्रसाद लाभो जीव मनासी आर्त विनवणी खरी । गुणवर्णाया दत्तात्रेया नाही शब्दमाधुरी पुरी ॥४॥

When I pour my heart in your worship, the Truth dawns, when my own self is immersed in you. Oh Lord, show benevolence to my small self; that is my only earnest wish. I do not have sufficient sweetness of words to describe your Divinity.

दत्तात्रेया कसे वर्णू मी? शब्दामध्यें कसे बसवू मी? अनुभव देऊनी तव कृपेचा, घ्या घ्या मज पदरी । गुण वर्णाया दत्तात्रेया नाही शब्दमाधुरी पुरी ॥५॥

Oh Lord, in what way shall I describe you ? Where shall I search for the right words ? I beseach for the experience of your benevolence & beg to give me refuge in you. Oh Lord, I humbly admit that my words lack the divine sweetness to describe your Supreme Divinity.

- Shrikrishna Sadashiv Kelkar
178, Budhwar Peth, Tilakwadi, Belgaum - 590 006.

You have to build and thatch the city of God - devotion, give shade and protection to all those who may come to stay in it, and live in it yourself along with your brother devotees. It is a "Theopolis" - where God is the Supreme Ruler, and all humanity bound together by the spiritual tie, becomes equal and aspiring denizens, whose only vocation is fill the world with the praise and glory of God.

- Gurudeo Ranade
in Pathway to God in Hindi Liturature p. 294

BOOK REVIEW

The Complete Reiki Handbook : by Walter Lubeck,
Publisher : Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1998. Pages : 191, Price : Rs. 85/-

Reiki is an effective method for healing and for the stimulation of mental and spiritual growth. The author describes in this book in a clear and concise fashion the method of treatment, which offers theraputic possibilities to biological medicine that point to even greater future possibilities.

Reiki treatment eludes all measurable criteria and is beyond scientific explanation. It deals with energies and forces which are not immediately intelligible to us. To understand Reiki we require a view of life, which does not exclude many unknown phenomena (some of which are accessible to us only through esoteric knowledge) in the microcosm and the macrocosm as actually existing along-side scientifically ascertained data.

Those who have an open minded attitude towards life and to the wonders of nature that surrounds it know that there are a host of inexplicable, incomprehensible influences affecting their feelings, behaviour and also their bodies, their very well-being as well as their illnesses. To apply Reiki practically, channels must be opened in certain regions of the bodies, both physical and subtle. This opening process is performed as an initiation by a trained Reiki master. Reiki is an invaluable aid and an enrichment to alternative medicine.

This book establishes connection between Reiki and biological medicine by pointing out combinations possible with herbal extracts, homeopathic preparations and other remedies which have been recently discovered. The combined action of Reiki energy and natural medicinal substances invigorates a person and improves the theraputic effect to a considerable degree.

The book includes a number of potential applications many of which can even be applied without the Reiki initiation, such as those contained in chapters 9, 10 and 11.

Reiki is a Japanese word meaning "Universal Life Energy." Reiki helps a student to develop his personality and to attune his life to the rhythms of the Universe. In the writings of the disciples of Gautama Buddha there is information about healing by transference of Universal Life Energy. The essence of Reiki is divine love, an all-embracing divine vibration giving joy and life. The theoretical background regarding the various potentials of the "Path of Healing Love" helps us to understand the practical methods, which are employed by the Reiki.

Reiki is the greatest vibration of life energy available to a human being. This vibration has a divine quality, as it rises from the feeling of unity with God. The feeling of unity with God entitles us to God's love and support. All living beings carry the divine energy within themselves which is actually what gives them life. In a certain sense everyone is God, because his or her innermost core is divine. Our freedom of choice itself is an important part of this divinity.

People who use Reiki often quickly raise their own life-force energy. 'Fate' then seems to deal them fewer blows by way of accidents and diseases. The individual's life-force energy finds increasingly harmonious possibilities of expressing itself, because old blockages are gradually dissolved andnew ones are not created. Regular contact with Reiki energy enhances creativity and along with it the active expression of the Self. We are not driven by fear, but rather motivated by joy; the pleasure principal then becomes the inspiration to create. We are then able to enter new healtheir relationships. A new vitality can be felt as Reiki energy infuses our entire life. Tension brings anxiety and hostility into our life. Wherever there is love, hostility and tension cease.

Reiki is, in brief, deep relaxation brought about by increased contact with divine energy. The ralaxation is followed by stimulation of the metabolism, as a new vitality flows into the organism. After having dissolved many blockages which narrow perception, we develop a more holistic perception of reality. The function of psychic and physical protective mechanisms such as the immune system and instinctive perceptions are improved.

The Reiki Principles :

Do not get angry. The things that spark our anger are usually trivial.

Do not worry; enjoy your life.

Honour your parents, teachers and elders. Be kind to your neighbour.

Earn your living honestly.

Show gratitude to every living thing.

Many people lead very hectic, disharmonious lives. Emotional highs and stressful situations alternate at frequent intervals and are so marked that the intensity of the experiences themselves places too great a strain on their nerves and organs. With time these situations, if repeated often enough, result in apathy, an attitude of resistence and cynicism.

Reiki reduces the extreme highs and lows of life, if it is applied regularly. Gradually a life style is developed which is balanced inwardly as well as outwardly. By becoming more in tune with our inner Self, stress simply disappears. The quality of our life improves. A sense of peace arises as we realize that the lessons we have learnt enrich our personality. Physical and mental afflictions are cured.

The Reiki treatment begins with an invocation. The practitioner joins his hands at the heart level as in prayer and then raises them to his forehead, which is the place of the 'Third Eye'. He bows his head and then surrenders himself to the Universal Spirit. Rituals basically work like a lever. Put a little of your energy into them, and you put cosmic laws into operation, which then ensure that a lot of energy starts coming.

The healing effect of the Reiki can be very roughly "calculated" as follows : Period of treatment X frequency of treatment X Reiki capacity of the treating Reiki channel X subconscious readiness to grow of the person treated X divine will.

Reiki will gently promote our opening to the experiences and lessons of the different planes of existence. Regular Reiki sessions enhance the inner-readiness which allow us to become involved in the many possibilities of experience on the two planes of existence (material and spiritual).

Meditation in all its forms has been a popular means of Self-discovery ever since ancient times. Through different methods of contemplation the student attempts to realize his Self, that is, to consciously experience his true being. Success in meditation practice is essentially linked to two priciples : letting go and non-doing. Only when you are not active, you can free your consciousness of its contents. Letting go is an indispensable condition for non-doing.

If you observe during meditation that your mind is already busy with some other works, do not dwell on the idea that they are out of place and disturbing. Realize that you are involved in the necessities of day-to-day life and that you cannot suddenly shake off what is otherwise important to you. Do not suppress it. Rather give it the attention it deserves, because it is also part of you.

Reiki can effectively support the process of concentration on the Self and subsequent letting go with the deep relaxation that this entails. Your possibilities for self-expression expand; you open up to more energy and greater zest for life.

A human being may realize the state of oneness with the Universe by continuous chanting of the mantra Om. Reiki Group Meditation can be performed by standing in a circle, holding hands and repeating the syllable Om.

Reiki leads to enhancement of personal growth, developing the capacity of loving acceptance, practising a meditative mental attitude for day-to-day life, developing Self-perception and stress release. One essential effect of Reiki is that it supports all vital processes. It stimulates the metabolism and promotes detoxification. It induces a deep state of relaxation in the whole body, thus supporting the organism's responsiveness on all levels. Reiki accelerates the healing process.

Reiki can contribute to every method of healing and growth. It increases your vitality and understanding of life. Enlightenment is a gift. It comes naturally when it is the right time in the holistic sense. If you accept Reiki as an assistant, its energy will always be there to help you in your responsibilities.

Reiki is not a sect. The message of Reiki energy is love and freedom. Reiki is free of all dogmas, which makes it accessible for people of all creeds.

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Necessity of a Guru

Once a disciple asked Ramakrishna Paramhans whether a Guru is necessary for spiritual progress. Ramakrishna pointed out to the Hugli river in front of them and asked his disciple " How long will you take to cross the river and reach Calcutta in your boat?" The disciple answered 'four hours' 'If a steamer is standing on the shore and you tie your small boat to the steamer, how long will you take?' Questioned Ramakrishna. The disciple said " Less than an hour." Ramakrishna told him the Guru is like the steamer who can make you reach the destination quicker. Without Guru also, you can reach the destination but how long it take, you also will not know.

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" Pathway to God " is Published by Academy of Comparative Philosophy and Religion, Hindwadi, Belgaum-590011
Printed at Swastik P. Press Huns Talkies Road, Belgaum-590002.